

SRI JAYADEVA GOSWAMI

&

"SRI CHAMPAHATTI"

AT "SRI KOLADVIPA" ISLAND OF SRI NAVADVIPA-MAYAPUR DHAMA



SRI SRI GAURA-GADADHARA

The beautiful life-sized Gaura-Gadadhara Deities at Champahatti were installed and worshiped by Dvija Vaninatha, the younger brother of Gadadhara Pandita.

They are over 500 years old.

"CHAMPAHATTI" - KHADIRAVANA, CHAMPAKALATA SAKHI'S GRAVE

This very special place lies in the south-western portion of Koladvipa and is non-different from Khadiravana forest in Vrindavan where Lord Sri Krishna and Balarama had many pastimes and used to rest. Srila Bhaktivinoda Thakura has mentioned the following in his

Navadvipa-bhava-taranga:

"Towards the south of Koladvipa there is a place called Champahatta. In all of Navadvipa-Dhama this place is the most beautiful. This Champahatta village is a great tirtha and the most attractive location of the poet Jayadeva's worship of Gaura-sasadhara. There, at the house of Vaninatha, Sri Saci-nandana along with His associate performed Harinama-sankirtana. There was a great festival at house of Vaninatha, where Sri Gauranga showed His opulence of love. In Champahatta village there is a forest of campaka flowers, which the gopi Campakalata comes here to pick. This forest in Navadvipa is non-different from Khadiravana in Vraja where Balarama and Krishna take rest."

Why Is This Place Known As Champahatti?

In *Sri Navadvipa-Dhama Mahatmya*, Lord Nityananda tells to Jiva Goswami, "Listen son of Vallabha, there was once a champaka forest at this beautiful place which is a portion of Khadiravana in Vrindavana. Champakalata sakhi takes champaka flowers, strings garlands, and offers them to Sri Sri Radha and Krishna as her eternal pastime. When Kali-yuga grew in influence, capitalists moved here and eagerly took the champaka flowers. They set up a *hatta* (market) and sold the champaka flowers to the villagers and townsfolk. Therefore this enchanting place is called "Champahatta", or more commonly, "Champahatti". Dvaraka Puri and Ganga-sagara are present here.

Srila Bhaktisiddhanta Sarasvati Thakura established this temple. Prior to the establishment of this temple, there was an imposter Baba who was in-charge of this place. Srila Bhaktisiddhanta Sarasvati Thakura was deeply saddened to see the condition of this very important place for Gaudiya Vaisnavas. He used to cry and pray to Supreme Lord Sri Krishna for His help to restore high-standard worship for Sri Sri Gaura-Gadadhara. By the mercy of Lord Sri Krishna, in 1922 was Srila Bhaktisiddhanta Sarasvati Thakura was able to establish the temple here. Temple was managed by his disciple Nayananda dasa Babaji. Babaji Maharaj came to this temple in 1922 when he was 20 years old and until recently at the age close to 100 years he faithfully served Their Lordships Sri Sri Gaura-Gadadhara for nearly 80 years before passing was few years ago.

SRI LA JAYADEVA GOSWAMI AT CHAMPAHATTI

KING'S SINCERITY TESTED

Once, Nadia was ruled by King Laksmana Sena. At that time the great poet Jayadeva was living here as one of his citizens. The most sober Jayadeva was living in a cottage on the bank of Ganga at Dallal-dirgika with his wife Padmavati. While residing there, Jayadeva composed the Sanskrit poem Dasavatara-stotra, which inevitably came to the attention of King Laksmana Sena. King was very happy to read the poem and asked who had composed such a wonderful piece. He desired to meet the author.

Govardhana Acarya informed him that this Sanskrit poem or *stava* had been composed by the poet Jayadeva who lived in Navadvipa. After discovering the residence of Jayadeva, King Sena came to Jayadeva's cottage one night disguised as a Vaishnava. He offered his obeisance to Jayadeva and sat in one corner. Jayadeva recognized that he was the king of Nadia who had visited him, wearing a Vaishnava dress out of his humility. The king immediately introduced himself and requested Jayadeva to visit his palace. But Jayadeva was a greatly renounced and detached person. He did not agree to visit the house of the materialistic king. Being a great devotee of Lord Sri Krishna, Sri Jayadeva said, "O King! It is never auspicious to associate with materialistic persons. I will leave your kingdom and go elsewhere. I will cross the Ganga and go to Nilacala- Sri Jagannatha Puri Dhama.

The king replied, "O, my lord, kindly honour my request. Never leave Navadvipa to go elsewhere. If you are merciful, then act in such a way that your word will be kept and your desire will also be fulfilled. There is a very beautiful place called Champakahatta on the western bank of the Ganga. Kindly stay there for one or two years by my humble request. I will not go there of my own accord. But I will go only when you desire it, so that I may take darsana of your lotus feet." The great poet Jayadeva agreed and said, "Even if you look like a materialistic person and this kingdom belongs to you, because you are a devotee of Supreme Lord Sri Krishna you have no bondage of samsara. I addressed you as a materialist just to test your sincerity. From this I can understand that you are a great devotee of Sri Krishna. You are residing here with so much material opulence, without being attached to it. To honour your request I will stay in Champakahatta for some time. You can come to meet me secretly, giving up your opulent lifestyle." The king was very happy to hear this and immediately ordered his minister to build a nice cottage for Kavi Jayadeva at Champakahatta. Jayadeva stayed there for some time, engaging himself in *Krishna-bhajana* according to *raga-marga*. Daily Padmavati collected a basket full of champaka flowers for Jayadeva's worship of Lord Sri Krishna, the son of Nanda Maharaj.



JAYADEVA GOSWAMI MEETING KING SENA AT CHAMPAHATTI - A drama performance during Navadvipa-Mandala Parikrama

SRIMATI RADHARANI'S ANGER

Jayadeva wrote the famous "GITA GOVINDA" here at Champahatti. At one point he began to describe how Srimati Radharani was once in a special mood of intense loving anger (man) towards Krishna and would not be pacified even after Krishna had tried so many ways. Teasing Her, being comical and humorous, and being tricky, all failed to change Srimati Radharani's angry mood. Jayadeva then began to write a verse describing how Krishna put His head on Radharani's feet, but Jayadeva suddenly stopped fearing he was about to commit an offense. He felt it was against the etiquette and sastra for the Supreme Personality of Godhead, the Supreme Worshipable Lord, to place His head on Srimati Radharani's feet. Jayadeva was extremely upset with himself about this.

KRISHNA APPEARS IN DISGUISE

Jayadeva stopped writing and told his wife, Padmavati, he was going to Ganga to bathe. No sooner had Jayadeva departed, he returned and asked Padmavati for his pen and scroll. He wrote a few lines, took his lunch *prasadam* and again left. Immediately after

that, Jayadeva returned, his hair wet from bathing in Ganga, and asked Padmavati for his lunch *prasadam*. Padmavati was confused. She asked her husband how it was that he went and returned twice in such a short time and was again asking for lunch when he had just eaten. Jayadeva did not understand what his wife meant. Checking his scroll, he saw that the verse he had begun but hesitant to finish, had been completed in his own handwriting and using his own unspoken words.

A GLORIOUS WIFE

Jayadeva became stunned and fell to the ground rolling and crying in spiritual derangement. Glorifying the fortune and position of his wife, Jayadeva told her that she had received and personally served Syamasundara, Supreme Lord Sri Krishna Himself, who had disguised Himself as Jayadeva and completed the unfinished verse. Hearing this, Padmavati also collapsed and fell into an ocean of spiritual ecstasy.



"GITA-GOVINDA" performance by Bhaktivedanta School, Sridham Mayapur

JAYADEVA GOSWAMI GETS THE *DARSANA* OF LORD GAURANGA MAHAPRABHU

One day when Jayadeva was worshiping Lord Krishna in ecstasy, he saw Lord Krishna transform to the color of a champaka flower. He accepted the most beautiful effulgence

of molten gold. His face was very beautiful, defeating the beauty of millions of moons, and was framed by His gently curling hair. From His neck hung an exquisite flower garland. The entire cottage, which was made of leaves, was illuminated by the effulgence of the Lord's form.

Due to seeing the form of Gauranga Mahaprabhu the great poet Jayadeva fainted in ecstasy and tears began to flow from his eyes. When Padmavati-devi also saw that form of Lord Gauranga she too fainted and fell to the ground, senseless. The Lord mercifully picked both of them up with His lotus hands and told them very sweetly, "You are both My sober devotees and I had a great desire to give My *darsana* to both of you. Very soon, in this city of Nadia, I will take birth as the son of Saci-devi. I will engage in Sri-Krishna-Sankirtana with all the devotees of My various incarnations and distribute love of Godhead. At the age of twenty-four, I will accept the sannyasa order of life and then travel to Nilacala- Sri Jagannatha Puri Dhama. There in great ecstasy I will relish SRI GITA-GOVINDA along with all My associates. I must tell you that Sri Gita-Govinda, compiled by you, is very dear to Me. This Navadvipa-Dhama is most certainly a transcendental place and you will come back here after leaving your body. Now both of you go to Nilacala and serve Lord Jagannatha. By serving Lord Jagannatha you will get pure love of Godhead." Lord Gauracandra then disappeared and both Jayadeva and his wife Padmavati fainted in separation. When they came to their external senses, they started crying profusely and pleaded, "Alas! What a beautiful form we have seen. How can we now survive, being deprived of that *darsana*? Why did the Lord order us to leave Nadia? We must have committed some offenses. This Navadvipa is the transcendental Dhama of the Lord. Our minds do not want to leave this place. It would be better for us to live in Navadvipa-Dhama as animals or birds, eternally meditating on the Dhama. Our great desire is to never leave this Dhama even if we leave our bodies. O, Lord Gauranga! By Your mercy, kindly keep us here, giving us the service of Your lotus feet."

Just then an ethereal voice instructed them, "Both of you must go to Nilacala without feeling any sadness. You will achieve two important objectives by going there, so please do not feel confused. A few days ago both of you had planned to go to Nilacala-Dhama and live there. Lord Jagannatha has fulfilled your desire. The Lord also wants to see both of you and after pleasing Him, when you leave your bodies, both of you will again return here to Navadvipa and remain here eternally." Following this instruction, they started their journey to Nilacala-Dhama. Repeatedly they looked back to have darsana of Navadvipa, tears flowing from their eyes in separation. With great humility they told the inhabitants of Navadvipa, "O, Navadvipa-vasis! All of you kindly excuse us for all our offenses."

They could see the eight-petalled lotus form of Navadvipa-Dhama. They kept looking back at Navadvipa, until eventually they could see their beloved Dhama no more and they began crying in separation as they crossed Gaura-Mandala-bhumi. After a few days they reached Nilacala-Dhama and were elated to see Lord Jagannatha.

SRI JIVA GOSWAMI'S ECSTASY ON HEARING THE PASTIMES OF JAYADEVA

Lord Nityananda described the appearance of Lord Gauranga Mahaprabhu to poet Jayadeva, and then said, "Oh Jive! This is the place of Jayadeva. Elderly people say that

this high land marks the place where Jayadeva was staying." When Lord Nityanada pointed out the place, Sri Jiva Goswami immediately started rolling on the ground while crying in ecstasy. Sri Jiva exclaimed, "All glories to Jayadeva! All glories to Padmavati. All glories to Sri Gita-Govinda. All glories to Jayadeva and Padmavati's attachment to Lord Sri Krishna. O Lord, what an ocean of *prema* Kavi Jayadeva enjoyed in his life. Kindly give me just a drop of that ocean." While glorifying Jayadeva, Sri Jiva was rolling on the ground at the lotus feet of Lord Nityananda.



ENTRANCE TO SRI SRI GAURA GADADHAR CHAMPAHATTI TEMPLE

• WELCOME •

Please Visit this Temple Where
Lord Sri Sri Gour Gadadhar
resides and is being Worshipped
Everyday for more than 500 Years.

ॐ नमो





SRI SRI GAURA-GADADHARA



Transcendentalists visiting Sri Sri Gaura-Gadadhara Temple Champahatti

CHAMPAK BLOSSOMS WERE IN
ABUNDANCE IN CHAMPAHATI OR
CHAMPAK HATTA AS UTTERED THEN.
THOUSANDS OF CHAMPAKS BLOOMED
UNDER THE BRIGHT SUN. CHAMPAK LATA,
A DEVOTEE, DAILY WREATHED THE
CHAMPAK FLOWERS INTO A GARLAND
AND DECORATED HER DEAR LORD
RADHA MADHAB IN HER HOLY SERVICE.
HEREIN ARE INSTALLED THE DIVINE
DEITIES GOURGADADHAR, THE OLDEST
ONES OF ABOUT 500 YEARS.
THIS IS THE HOLY PLACE WHERE
SRISRI JOYDEV GOSWAMI WORSHIPPED
THE LORD RADHA MADHAB WITH DEEP
VENERATION.

ART-Lab

শ্রী শ্রী গৌরগদাধরের আদেশ অনুসারে
তাঁহার শয়ন মন্দির স্থাপিত হইল ॥

ভিতরে প্রবেশ নিষেধ / দূর থেকে দর্শন করুন ।

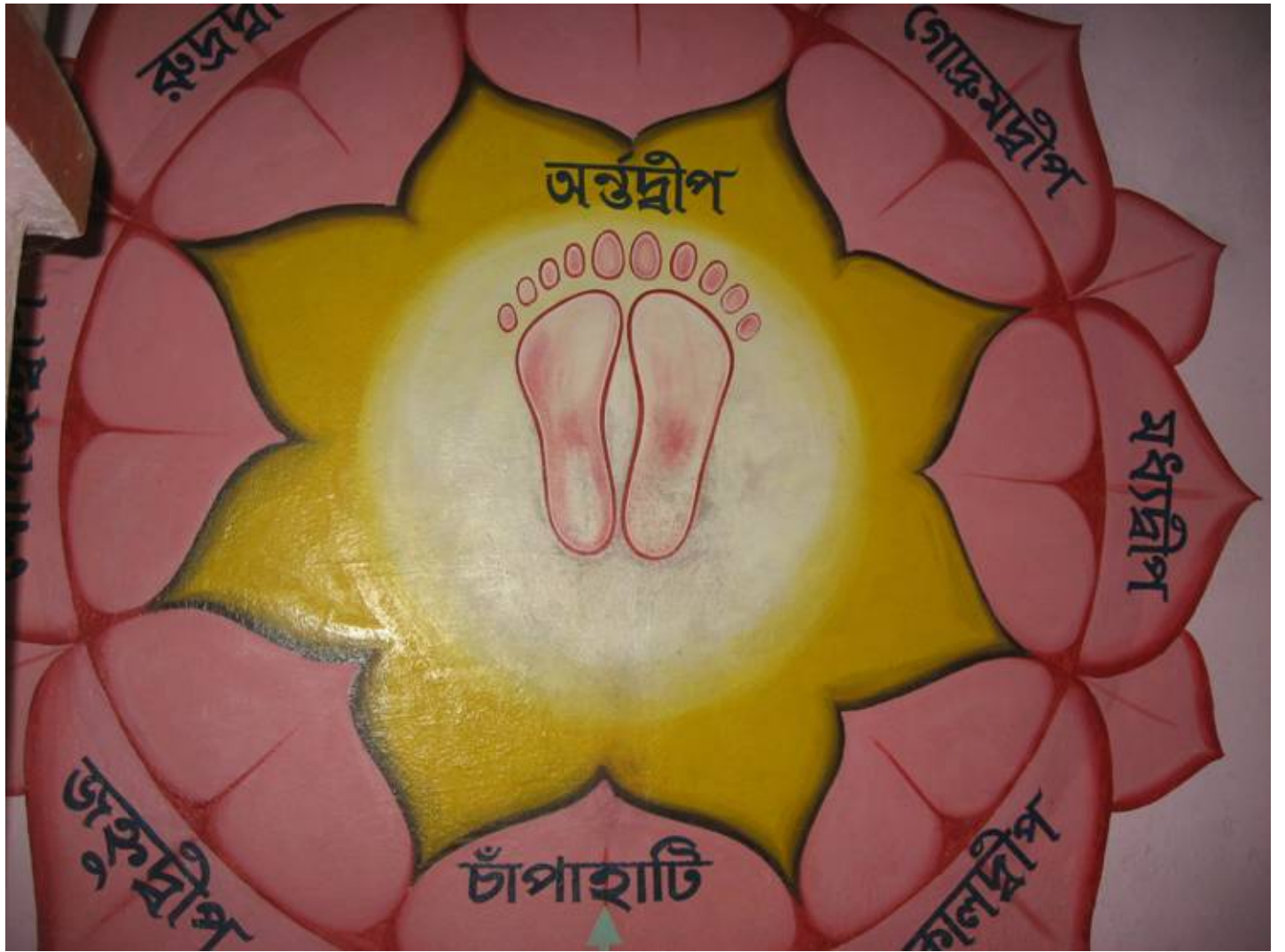
Bed Room Of Sri Sri Gour Gadadhar
Inside Entrance Prohibited.

JAY GOURGADADHAR





Bed room of SRI SRI GAURA-GADADHARA





Dvija Vaninatha, the younger brother of Sri Gadadhara Pandita



Srila Bhaktisiddhanta Sarasvati Thakura established this temple. Prior to the establishment of this temple, there was an imposter Baba who was in-charge of this place. Srila Bhaktisiddhanta Sarasvati Thakura was deeply saddened to see the condition of this very important place for Gaudiya Vaisnavas. He used to cry and pray to Supreme Lord Sri Krishna for His help to restore high-standard worship for Sri Sri Gaura-Gadadhara. By the mercy of Lord Sri Krishna, in 1922 was Srila Bhaktisiddhanta Sarasvati Thakura was able to establish the temple here. Temple was managed by his disciple Nayananda dasa Babaji. Babaji Maharaj came to this temple in 1922 when he was 20 years old and until recently at the age close to 100 years he faithfully served Their Lordships Sri Sri Gaura-Gadadhara for nearly 80 years before passing was few years ago.





Singing of "GITA GOVINDA"

This 500 years Old
Temple of Lord -
GourGadadhar is Under
repair, Renovation
your are Welcome to Join
This Service of Lord
and Contribute for same.

TEMPLE PRESIDENT :- NITYANANDA BRAHMACHARI.

শ্রীশ্রী গৌরগদাধরের
এই প্রাচীন মন্দিরের সংস্কার
ও উন্নয়ন কার্য চলিতেছে ,
এই ভগবৎ সেবায় আপনার
অনুদান ও সহযোগ প্রার্থনীয় ,

কর্তৃক সম্পাদিত হইল।
এই ট্রাস্টের প্রতিষ্ঠাতা:-
শ্রীশ্রীমৎ এ.সি.ভক্তিবেদান্ত
স্বামী প্রভুপাদ।

গৌরাক্ষ : ৫১৩ সন : ১৯৯৯

THIS ROAD
GAUR GADADHAR SARANI
BUILT BY
BHAKTIVEDANTA SWAMI
CHARITY TRUST
FOUNDER:-

HOG A.C.BHAKTIVEDANTA
SWAMI PRABHUPADA

GAURABDA-513 YEAR-1999



Sri Dasavatara-stotra

(from Gita-Govinda)

by Srila Jayadeva Gosvami

(1)

*pralaya-payodhi-jale dhrtavan asi vedam
vihita-vahitra-caritram akhedam
kesava dhrtā-mina-sarira jaya jagadisa hare*

O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of a fish! All glories to You! You easily acted as a boat in the form of a giant fish just to give protection to the Vedas, which had become immersed in the turbulent sea of devastation.

(2)

*ksitir iha vipulatare tisthati tava prsthe
dharani-dharana-kina-cakra-garisthe
kesava dhrtā-kurma-sarira jaya jagadisa hare*

O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of a tortoise! All glories to You! In this incarnation as a divine tortoise the great Mandara Mountain rests upon Your gigantic back as a pivot for churning the ocean of milk. From holding up the huge mountain a large scarlike depression is put in Your back, which has become most glorious.

(3)

*vasati dasana-sikhare dharani tava lagna
sasini kalanka-kaleva nimagna
kesava dhrta-sukara-rupa jaya jagadisa hare*

O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of a boar! All glories to You! The earth, which had become immersed in the Garbhodaka Ocean at the bottom of the universe, sits fixed upon the tip of Your tusk like a spot upon the moon.

(4)

*tava kara-kamala-vare nakham adbhuta-srnigam
dalita-hiranyakasipu-tanu-bhrngam
kesava dhrta-narahari-rupa jaya jagadisa hare*

O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of half-man, half-lion! All glories to You! Just as one can easily crush a wasp between one's fingernails, so in the same way the body of the wasplike demon Hiranyakasipu has been ripped apart by the wonderful pointed nails on Your beautiful lotus hands.

(5)

*chalayasi vikramane balim adbhuta-vamana
pada-nakha-nira-janita-jana-pavana
kesava dhrta-vamana-rupa jaya jagadisa hare*

O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of a dwarf-brahmana! All glories to You! O wonderful dwarf, by Your massive steps You deceive King Bali, and by the Ganges water that has emanated from the nails of Your lotus feet, You deliver all living beings within this world.

(6)

*ksatriya-rudhira-maye jagad-apagata-papam
snapayasi payasi samita-bhava-tapam
kesava dhrta-bhagupati-rupa jaya jagadisa hare*

O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of Bhrgupati [Parasurama]! All glories to You! At Kurukshetra You bathe the earth in the rivers of blood from the bodies of the demoniac ksatriyas that You have slain. The sins of the world are washed away by You, and because of You people are relieved from the blazing fire of material existence.

(7)

*vitarasi diksu rane dik-pati-kamaniyam
dasa-mukha-mauli-balim ramaniyam
kesava dhrta-rama-sarira jaya jagadisa hare*

O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of Rāmacandra! All glories to You! In the battle of Lanka You destroy the ten-headed demon Ravana and distribute his heads as a delightful offering to the presiding deities of the ten directions,

headed by Indra. This action was long desired by all of them, who were much harassed by this monster.

(8)

*vahasi vapusi visade vasanam jaladabham
hala-hati-bhiti-milita-yamunabham
kesava dhrta-haladhara-rupa jaya jagadisa hare*

O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of Balarama, the wielder of the plow! All glories to You! On Your brilliant white body You wear garments the color of a fresh blue rain cloud. These garments are colored like the beautiful dark hue of the River Yamuna, who feels great fear due to the striking of Your plowshare.

(9)

*nindasé yajna-vidher ahaha sruti-jatam
sadaya-hrdaya darsita-pasu-ghstam
kesava dhrta-buddha-sarira jaya jagadisa hare*

O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of Buddha! All glories to You! O Buddha of compassionate heart, you decry the slaughtering of poor animals performed according to the rules of Vedic sacrifice.

(10)

*mleccha-nivaha-nidhane kalayasi karavalam
dhumaketum iva kim api karalam
kesava dhrta-kalki-sarira jaya jagadisa hare*

O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of Kalki! All glories to You! You appear like a comet and carry a terrifying sword for bringing about the annihilation of the wicked barbarian men at the end of the Kali-yuga.

(11)

*sri-jayedeva-kaver idam uditam udaram
srnu sukha-dam sçubha-dam bhava-saram
kesava dhrta-dasa-vidha-rupa jaya jagadisa hare*

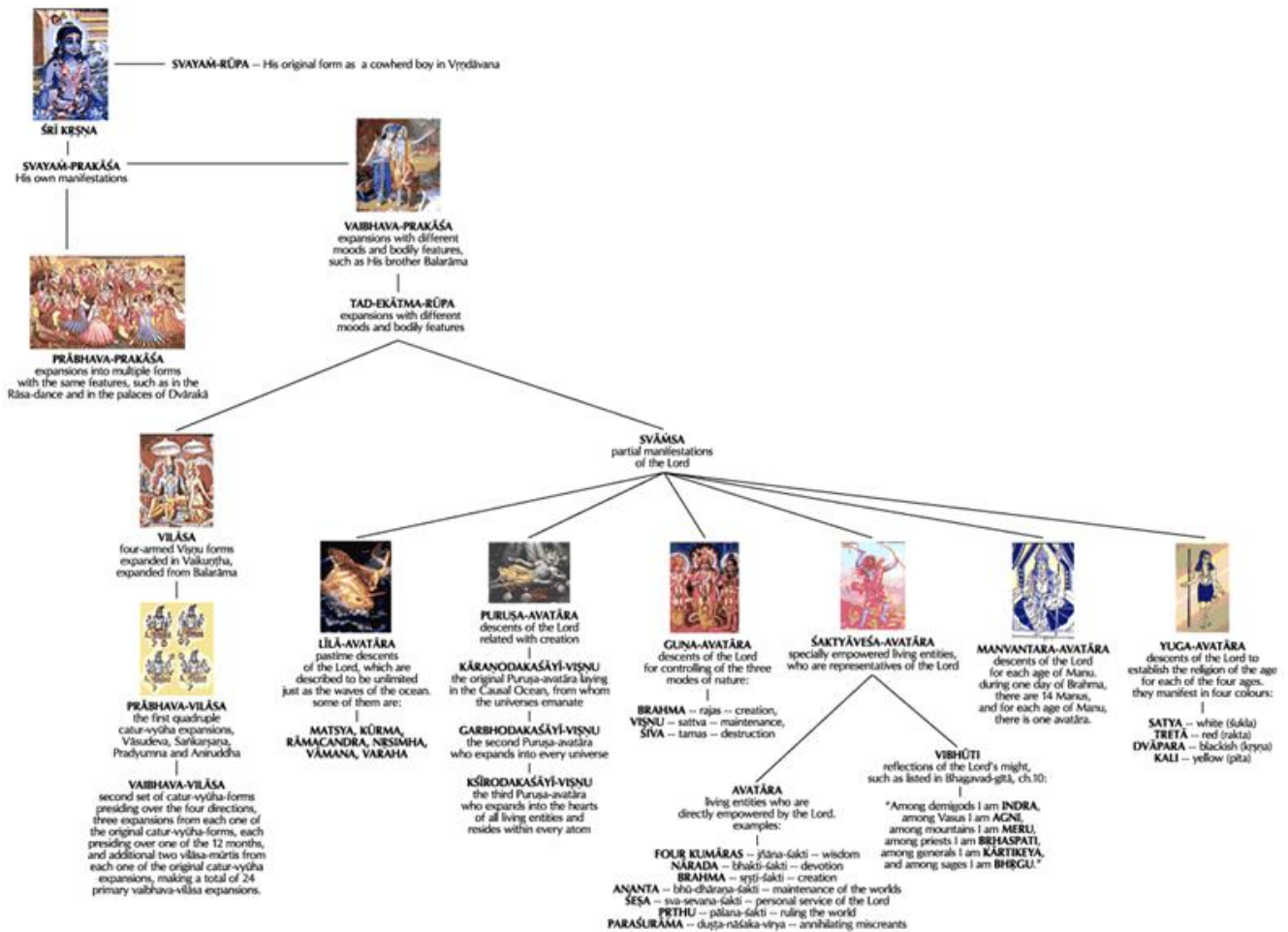
O Kesava! O Lord of the universe! O Lord Hari, who have assumed these ten different forms of incarnation! All glories to You! O readers, please hear this hymn of the poet Jayadeva, which is most excellent, an awarder of happiness, a bestower of auspiciousness, and is the best thing in this dark world.

(12)

*vedan uddharate jaganti vahate bhü-golam udbibhrate
daityam darayate balim chalayate ksatra-ksayam kurvate
paulastyam jayate halam kalayate karunyam atanvate
mlecchan murchayate dasakrti-krtē krsnaya tubhyam namah*

O Lord Krishna, I offer my obeisances unto You, who appear in the forms of these ten incarnations. In the form of Matsya You rescue the Vedas, and as Kurma You bear the Mandara Mountain on Your back. As Varaha You lift the earth with Your tusk, and in the form

of Narasimha You tear open the chest of the daitya Hiranyakasipu. In the form of Vamana You trick the daitya king Bali by asking him for only three steps of land, and then You take away the whole universe from him by expanding Your steps. As Parasurama You slay all of the wicked ksatriyas, and as Ramacandra You conquer the raksasa king Ravana. In the form of Balarama You carry a plow with which You subdue the wicked and draw toward You the River Yamuna. As Lord Buddha You show compassion toward all the living beings suffering in this world, and at the end of the Kali-yuga You appear as Kalki to bewilder the mlecchas [degraded low-class men].



#1) Directions when coming from Pancaveni: Cross the Gauranga Bridge and turn left. Continue on this road for approx 4kms. At the end of this road turn right and go past a road on the right side and then the left side. Go into Nimtala Bazar township. In Nimtala Bazar, on the right side of road side, you will see a yellow building and next to that a red archway with two yellow lions and some Bengali writing. Go under this archway and, for a short distance, pass some houses until you come into a small open clearing. The temple is on the left side.

#2) Directions when coming from Navadvipa town: It takes an hour to reach here by rickshaw.

#3) Navadvipa-Mandala Parikrama: One can visit Champahatti by attending annual Navadvipa-Mandala Parikrama which is 2 weeks before the Gaura Purnima festival.

Further references:

Sri Navadvipa-dhama Mahatmya book by Srila Bhaktivinoda Thakura - chapters 11 and 12.

Gauradesa - A Devotional Guide to Navadvipa Dhama by Manjari devi dasi
Sri Navadvipa Parikrama by HH Bhakti Purusottama Swami
"Gauranga" by HH Jayapataka Swami

Mayapur TV: <http://Mayapur.tv>

Live Video from Sri Sri Krishna-Balaram Temple Vrindavana:
<http://www.iskconvrindavan.com/live-400-kbps/>

Srila Prabhupada singing Sri Dasavatara-stotra:

http://audio.iskcondesiretree.info/index.php?q=f&f=%2F01%20-%20His_Divine_Grace_A_C_Bhaktivedanta_Swami_Srila_Prabhupada%2FBhajans%2FVol-01%2F08%20-%20Dasavatara

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HARE RAMA HARE RAMA RAMA RAMA HARE HARE ||**